considered heterodox, they were doing God service. Let us also bear in mind the fact, that immense sums of money have been wasted and very valuable lives sacrificed in unwise schemes and projects, most conscientiously set on foot with a view to extending the kingdom of Christ in the world. Our Saviour says, and says, be it observed, not to the credit, but to the great discredit of his disciples, "The children of this world are, in their generation, wiser than the children of light;" and he intimates that all the sagacity, the knowledge, the foresight, the well-based calculations, which guide men in worldly affairs, should be imitated by his people in their Christian undertakings. We have all seen good designs frustrated and brought to nought just because those who had the management, or mismanagement, of them were in understanding children, and not men. Everything we do for Christ should be done from love to him and to our fellow-creatures; but, still, no motives however good, no desires however holy, no prayers however earnest, will save from disaster and failure the Christian undertaking that is not under the guidance of knowledge and sound sense.

CHINA.

NATIVE CONVERTS—TRUE OR FALSE?

BY THE REV. J. H. TAYLOR, OF NINGPO.

LEAVING till the next number the consideration of the spoken language of the Chinese, we propose in this paper to answer the question so often asked, "Are the native converts sincere in their profession, are they really regenerate, or do they merely profess Christianity in the hope of deriving temporal benefit from such profession?"

In answering this deeply important question, it is not desirable to speak in a loose or indefinite manner; the writer will, therefore, more especially refer to Ningpo, where the missionaries of all denominations admit to the ordinance of baptism, and to the privileges of Church fellowship, those only whom they believe to be regenerate—at least, in so far as adults are concerned. The importance of thus restricting the question will at once be apparent, if we reflect that missionaries from various parts of Europe and America,—men whose views and practice differ widely on many points,—are all engaged in this great work. Some among them hold strongly the belief in baptismal regeneration, and act accordingly. Others who repudiate this doctrine, admit into the Church, though not to the Lord's Supper, those who have a certain knowledge of, and profess belief in, the *doctrines* of Christianity, *hoping* that conversion and faith *in Christ* may follow. It is evident that the results of missionary work, conducted by persons holding either of the above-mentioned views, cannot be properly compared with the results of the labours of those who deem *the converted* only to be eligible to Church membership, unless the principles of action are borne in mind. The last-mentioned class may be deceived, but will not knowingly admit unconverted persons to the Church; the former class will do so from principle: should many of their members prove unreliable, this is not to be wondered at.

When the greatest care is exercised, however, false professors will find their

way into the Church. It is probable that there never was a Church wholly free from them for any length of time; and we do not expect Ningpo to prove an exception to the general rule. We fear that there are there some who have deceived themselves, and others whose profession is insincere; that improper and interested motives may have induced some to profess themselves followers of Jesus. But on the other hand, we hope and believe that the great majority of the native converts are true Christians, and as such will be found to the praise and glory of God's redeeming grace, when he, who cannot be deceived, shall make up his jewels.

Why it should be otherwise, we are at a loss to conceive. God has "made of one blood *all* nations of men," "*that they should seek the Lord*, if haply they might feel after him and find him." Man is everywhere alike sinful, and God commands "*all* men *everywhere* to repent." We are told that "God sent not his Son into the world to condemn the world, but that the world through him might be saved." And our risen Lord commanding his followers to go and "teach *all* nations, baptizing them, &c.," gave warrant for the hope that in every nation where his Gospel was proclaimed, his Spirit would make it effectual, and fit some to receive baptism. Moreover, as we are told that "a great multitude which no man could number, of *all* nations, and kindreds, and people, and tongues," *shall* stand "before the throne, and before the Lamb clothed with white robes, and palms in their hands," so we believe that some have already entered into their rest, and not a few others are now journeying heavenward, from China, and from many other heathen lands.

But leaving speculations as to what might be expected, let us rather turn to matters of fact, to the case as it is now found. What reasons are there to lead us to suppose that the native Christians of Ningpo are not merely making a vain profession? We think that from the way in which God has *first* led many of them to feel the vanity of their own systems, and their need of something better, and *then* has sent them the Gospel of his Son,—from the religious experience they profess to have,—from their love to the people, word, and ordinances of God,—from the suffering and loss which they bear for Christ's sake, —from the confidence in God they manifest in times of trial and suffering,— and from the happy experiences some of them have had in the hour of death,— we think that from all these considerations, we are fully warranted in coming to the conclusion that most of them have really obtained the religion they profess.

There is reason to believe that the good Spirit of God does not leave the heathen wholly to themselves, that he often convinces them of their own *sin*, and of the *righteousness* of some supreme power who sees and knows their most secret actions, and who will bring them to *judgment* in a future state. The minds of not a few Chinese are exercised on the subject of religion, who have never heard the truth as it is in Jesus. Some of them, we believe, Cornelius-like, are seeking to serve God according to the light they possess, and only await the more full publication of the truth,—the manifestation of God in the face of Jesus Christ,—to receive it with joyfulness. There is a sect of Buddhists in China, called the Without-error sect, who have rejected the use of images and pictures in worship, and who do not offer sacrifices to the dead. They teach that all merely formal, heartless worship is vain, and kneel down towards "emptiness" to worship the omnipresent, all-seeing Buddha. They try by fasting, by works of charity, and by prayer, &c., to serve God, and are as a rule most earnest and zealous in their religious duties, hoping by this means to gain an amount of merit sufficient to atone for their sins and shortcomings. One man of this sect, hearing a missionary preach in the interior, asked him, with

such earnestness as manifested his deep concern, "Soh-si we-ts peng?"—a question difficult to translate, but which, perhaps, may be paraphrased, "What is *the* truth?" or "What is *the* one thing needful?" He soon became an earnest and devoted follower of the Saviour, and a useful member of the Church. Another man, a leading officer of the same sect in Ningpo, after hearing the Gospel preached from John iii. 14—17, rose up and said, "I have long sought for the truth,—as did my father before me,—but I have not found it. I have travelled far, but still have not found it. I have found no rest in Confucianism, Buddhism, Taouism; but I do find rest in what I have heard to-night." He too received the truth with readiness of heart, and has since maintained his profession of Christianity. Where men are led through such experiences, receive the truth with joy, and walk according to its precepts, may we not reasonably hope that their profession is sincere?

Many Chinese not belonging to the above-mentioned sect, and who have had no particular anxiety on the subject of religion, have nevertheless no confidence in the objects of their national worship. They conform to the existing customs merely for the sake of public opinion, or because they know of no better way. To many of them Christianity supplies a felt want, and easily obtains the assent of their reason. Some endeavour to conform to its precepts, but trying in their own strength to build up a legal righteousness, fail and forsake the Christian religion, as good, but too difficult to follow. Others, however, led by the Spirit of God to feel their own utter helplessness, flee to the Saviour, and rejoice to find in him pardon for all their sin, and a perfect righteousness, in trusting to which they find peace. A native Christian, formerly a painter by trade, and now in England with the writer, thus relates his experience. "Before I heard of Christianity, I had no anxiety about my soul—indeed I did not understand that I had one—but I did not believe in idols. Being often employed to paint them, I knew there was nothing in them to trust to. I conformed to the practice of ancestral worship because it was customary to do so, and went through the ceremonies without any heart, and without expecting any benefit from them. When I heard of Christianity, it at once commanded the assent of my mind, and I determined to live according to its dictates, without clearly understanding what they were. But truly the flesh is most weak. I found myself unable to act up to my intentions, and hated myself. But when I learned to trust to the atonement and righteousness of Christ, I found peace. Really the grace of God is very wonderful!" This man's walk and conversation are most consistent. And in cases like his, is there not every reason to hope the profession made is sincere?

The pains taken by most of the converts to learn to read, that they may themselves read the word of God, is a very interesting trait in their Christian character. Now that they have almost all the New Testament in the Romanized Colloquial, the labour is so much lessened, that most of those the writer has been more intimately connected with, have been able to read it by the time they were admitted to baptism. They have other books in the same system, but many of them show a very marked preference for the word of God. One of them remarked to the writer, "The Testament does not get tame or old when we read it again and again." And sometimes they meet in each other's houses to read the precious word together. The love of some of them to their fellow disciples has been manifested by the help they have afforded them when in difficulties of a pecuniary or other nature. And their love to the ordinances of religion is in some cases very pleasing. One dear old Christian woman, so blind that she could not walk alone, and so deaf that she could not hear what was spoken in an ordinary tone of voice, was remarkably exemplary in her

attendance on the means of grace. She knew that the Lord had promised to be present wherever two or three of his people meet in his name, and she wished to be there too ; and though she could not hear, she could join in spirit in the services, and found herself blessed in so doing. Fair or wet, summer or winter, whether the service was near her residence or a mile or two from it, when not ill, *she* was present. Was there not reason in this case to believe that she had drunk into the spirit, and enjoyed the reality, of the religion she professed ?

Many native Christians meet with much opposition and persecution from their friends and employers on account of their religion ; and the sacrifices made by some are not trifling. The old Christian woman just alluded to, at one time suffered much persecution, but it did not cause her to swerve, or to hesitate for a moment. A poor convert well known to the writer, a basket-maker by trade, when in full employ, earns but two-pence a-day and his food. As a heathen man, therefore, he would get one shilling and two-pence per week and all his food, having, out of his wages, to pay for his lodging, clothing, washing, &c., and to keep himself supplied with tools. But not working on the Lord's-day, he not only loses one day's pay, but has to find one day's food out of the remainder, being a lessening of his income by two tithes, or one fifth. Many Christians in England would be startled if they found the profession of Christianity were to cost them one fifth of their income. But this is not all this poor man has suffered. He has been discharged by thirteen employers for refusing to work on the Lord's-day, and each discharge has entailed more or less loss of time ere he has obtained other employment. He has been the means of bringing into the Church the before-mentioned painter and several others, and his case well illustrates the difficulty many meet with in observing the Lord's-day. And when these trials are borne and these difficulties are encountered, by persons receiving no temporal advantage from the profession of Christianity, in the hope of an inheritance incorruptible, undefiled, and that fadeth not away, there seems to be reason to trust that they have not received the grace of God in vain.

It is an almost universal custom in China, for the tailors to endeavour to augment their wages by pilfering the materials of their employers. A Ningpo tailor, at the time residing in Shanghai, was employed by a missionary there to make up some garments, and succeeded in abstracting a quantity of the material. The theft was not discovered, nor was anything known of the circumstances for some years, when the man having returned to Ningpo, was converted. His awakened conscience now gave him to feel that it was his duty to restore, as far as possible, the things he had formerly gained unlawful possession of ; and among other things he procured a similar quantity of a fabric like that he had pilfered, and restored it to the missionary, confessing the circumstances of the case,—a striking proof of the change that had taken place in him. We may here also mention the case of a convert, who was employed as a colporteur, in the distribution of the Scriptures. It was proposed to remunerate him for his services with a given sum, which proved to be rather more than he could gain in the honest exercise of his own employment. He refused to take it, however, saying, "I only gain so much (mentioning the sum) by my trade, and I will not take more ; were I to do so, persons would think I professed Christianity, and engaged in this work for the sake of gain and not from conviction of duty." To those who know the inveterate love of money manifested by the Chinese in general, this instance will appear the more striking. It may also be added that an intimate acquaintance with this person, of some years' duration, has not lessened, but has confirmed, the confidence placed in him by the missionaries.

A native Christian, a barber by trade, and one of the degraded caste called To-bi, was converted in the Missionary Hospital in Ningpo. After suffering for a long time, it became necessary to have his leg amputated. The grace that had enabled him to bear his sufferings before, did not forsake him when this necessity was explained to him, and the danger of the operation pointed out. He manifested great composure, and gave his consent, saying, "Thank God! whatever be the result, he has prepared me for it." When first placed under the influence of chloroform, and unconscious, he was talkative, and it was truly pleasant to see the frame of mind he was in, as evinced by what he then said. "Thank God! when I gave my heart to Jesus, I gave him my whole heart, and he received it. I do not know whether I shall recover from this operation or not, but I am not afraid. If God spare me, I will try to serve him better; if not, he will take me to heaven, where I shall suffer no more pain;" and other remarks of a similar tenour fell from his lips. His conduct before the operation, and after it, during many painful dressings of the stump, was such a striking contrast to that of another man, who had but a week or two before undergone a similar operation, that the inmates of the hospital, most of them strangers to the grace of God, were much struck by it, and *they* had no doubt of the sincerity of his profession. He is still spared to witness for his Saviour, and manifests much love to him.

A native Christian, far advanced in years, entered into his rest on the first of January, 1860. He had had a good education for a Chinese man of business, and in early and middle life had been well to do in the world. But the bad conduct of his two sons ruined him, and after their death, he was obliged to obtain a scanty pittance by hawking silk. He was prevailed on by a Christian neighbour to attend the means of grace, was converted, baptized, and for nearly a year adorned the gospel of God his Saviour by his consistent deportment. He manifested much love to the word of God, and learned to read it in the superior version in the Romanized Colloquial, (though he could read the one in the Chinese character,) and spent most of his leisure time in the study of the Scriptures. A short time before his death, he took cold, and not attending to it, it became worse, and he was laid up. After a few days' illness, he sent desiring to see the writer, who, with his colleague, called on him, and found him very ill,—suffering from pneumo-bronchitis, and very unlikely to recover. His house, if house it may be called, was of the most wretched description, being neither wind-proof, nor water-proof; and the mud floor was wet, uneven, and slippery. He was suffering much at the time, but when removed to a dry, warm room in the hospital, felt considerably relieved. His gratitude was very pleasing, and his patient waiting for his end most exemplary. He remarked, "Do you not think my complaint a very obstinate one?" and when informed there was little hope of his recovery from it, he said, "I thought so. How good of God to lead me into the right way before he called me away!" During the few days he was ill, his mind was peacefully stayed on Jesus; he was much in prayer, especially for the conversion of his aged partner. On the morning of the Lord's-day, he remarked, "I shall be unable to join the brethren and sisters in taking the Lord's Supper to-day." And on being reminded that God is not confined to time or place, that he could bless him on his bed of sickness, as well as those who were able to go up to the Lord's house, he replied, "It is so. He promised never to leave me, and he *has* never left me, and will soon take me to himself." Short portions of Scripture were occasionally read to him at his own request, as he was able to bear it: he seemed much to enjoy them, especially the beautiful 23rd Psalm,—"Jehovah is my Shepherd, I shall not want," &c., which he

desired to have read to him again two or three times during the course of the day, as he did a hymn that he seemed much to enjoy—a version of one commencing in English,

"Who are these arrayed in white,
"Brighter than the noon-day sun?"

He remarked, "I shall soon shine too, but all the praise will be due to Jesus."

In the evening he was evidently failing fast. After the evening service some of his native brethren came in to see him, and were affectionately received and spoken to. He sent an affectionate and grateful message to his minister, who was ill, and unable to come and see him, and spoke lovingly and thankfully to the writer, who was present. Once more he exhorted his aged wife to turn to the Lord ere it was too late, and got a promise from her that she would do so. About half an hour before his departure, his eye lost its intelligence, and his hand began to feel about the bed-clothes as if seeking something. It was evident his mind was failing, but one of his native brethren not having noticed this, and thinking he was seeking something, said to him, "Brother Dzing, what do you want?" The dying man was recalled to consciousness, and opening his eyes, and looking up, he painfully gasped out his last words, syllable by syllable,—

"Je—ho—vah my Shep—herd!"

and shortly after he fell asleep in Jesus, and found him whom his soul loved.

Tears of joy were shed that night around the bed of the dying saint; and the language of many hearts was, "Let me die the death of the righteous, and let my last end be like his."

It may be interesting to add, that there is much reason to hope that his prayers for the conversion of his aged partner were answered. She, too, has now entered into her rest.

Further to prolong this paper would be useless. Other instances might be enumerated;—acts of faith and patience, labour and love, joy in life and peace in death, might be narrated; but we trust enough has been said to prove that the Lord has been openly showing forth his glory in the sight of the heathen. This is the Lord's work, and it is a great privilege to be permitted to be a fellow-labourer with him. And this privilege may be ours. By prayer, by contribution, by personal devotion to the cause, we may help it on. If any feel no desire to be thus honoured, they are more to be pitied than many of those, concerning whom the question is so often asked, "Are they real Christians, or not?" But if they DO esteem this privilege, let them strain every nerve, in humble dependence on him who alone can bless their efforts, to help on so glorious a cause, for which prayers, men, and money, are now urgently needed. And when they have done all, let them with thankful love exclaim,—

"Not unto us, O Lord, not unto us,
"But unto thy name give glory,
"For thy mercy and thy truth's sake!"

24

CHINA.

BY THE REV. J. H. TAYLOR, OF NINGPO.

THE Chinese Empire cannot be regarded by the Christian philanthropist but with the deepest interest, whether viewed in respect to its vast extent, or its immense population. And no less worthy of notice are its great antiquity, its extraordinary language, its peculiar institutions, and its social condition. To this empire the attention of British Christians has been drawn with increasing solicitude for many years; and never was there a more remarkable crisis in its history than the present. To the student of Chinese literature, it is no new thing to see an old and effete dynasty superseded—to see revolution with its sanguinary train stalk through the Flowery Land; but there are new and remarkable features about the present insurrection never before witnessed in China. No previous aspirant to the throne has professed to make the word of God law throughout his dominions, or to teach or distribute it to his people. But, however inconsistent they may be, there can be no doubt that this is done by T'ai-p'ing-wang and his party. And, on the other hand, constrained by a power he was utterly unable to resist, the Mantchoo Emperor has opened the length and breadth of his territory to the messengers of the cross. The insurgents, by the edict of toleration just given to the Rev. Messrs. Kloekers and John, invite us—the imperial party, by the treaty of Tien-tsin, suffer us—to publish the glad tidings of salvation through a crucified Saviour from north to south, from east to west. Thus, in a manner altogether unprecedented, a door of access has been opened to more than one-third of the human race. China is *open!* China *must* have the Gospel! Ought not every heart, renewed by grace and filled with love, to join in the cry—China *shall have* the Gospel? Never was there a time when the call for fervent prayer was louder, when the need for earnest effort was more immediate and urgent, than is the case at present.

The work to be done is immense. The church of God needs fully to rouse itself for the effort, or nothing adequate can be accomplished. It is no mere isle that needs the Gospel, no insignificant tribe that calls for the truth. An empire larger than the whole continent of Europe demands instant effort, requires vigorous action, not mere consideration. It is, therefore, very desirable that correct information as to the extent of this empire, and the state of its people, be brought before the Christian public from time to time, that those who know not may learn, and those who know may be reminded of, the nature and extent of their responsibilities with regard to this vast empire.

EXTENT.—According to McCulloch, the Chinese Empire is—

In length (*i.e.*, from east to west)	3,350 miles.
In breadth	2,100 miles.
And contains about	5,300,000 square miles.

Compare these figures with the extent of Europe, the latter being—

In length	3,400 miles.
In breadth	2,400 miles.
But containing only about	3,900,000 square miles,

from the irregularity of its figure.

It appears, therefore, that the superficial extent of the Chinese Empire alone is one-third greater than that of the whole continent of Europe. Or to take other standards of comparison, its extent of surface exceeds forty-four times that of the United Kingdom of Great Britain and Ireland; exceeds one hundred and twenty-three times that of England alone; and exceeds one

hundred and seventy-six times the extent of Scotland. Could the Empire of China be changed from its present form to that of a long strip of land a mile in breadth, a person walking thirty miles a day would require more than four hundred and eighty-three years to walk from one end of it to the other.

POPULATION.—Immense as is the *extent* of the empire—difficult as it is for the mind to grasp it—when we turn to survey its teeming population, we shall not find an easier task. There appears no satisfactory reason to doubt that the present population of China exceeds 400 millions ; indeed in the account of the embassy of Baron Gros to China and Japan, in 1857, 1858, by the Marquis de Moges, attaché to the mission, it is stated that the last census of the Chinese Empire fixes the population at 415 millions. But the date of this census, and the authority for the statement, are not given. It has, on the other hand, been stated that no census has been taken in China for eighteen years ; but this, the writer knows from personal observation to be incorrect, having seen the census papers for 1860 before he left China. The census is taken yearly ; and the writer believes the result to be pretty nearly correct, rather under the mark than over it. There is considerable temptation, both to the people and to the authorities, to give in returns below the true mark, but none to exaggerate. The punishment, however, for giving in untrue returns is severe ; and detection is, from the publicity of the return, very easy ; so that deception is probably seldom attempted. The census is taken for the twofold purpose of allotting to each place its share of the total amount to be raised by taxation, and of furnishing a basis for calculation as to the quantity of rice that must be stored in each locality as a safeguard in case of failure of the crops. Every householder is furnished from time to time with a census paper, which he must keep filled up and ready for inspection. In the larger houses this is usually pasted up within ; but in smaller families, where there is no separate part of the house to allot to the female residents, the census paper is generally pasted up outside, on the door, wall, or window-shutters, so that the information required may at any time be gained by the parties whose duty it is to collect it, without intrusion on the female members of the family. The writer has seen thousands of census papers thus pasted up.

The results of the census are entered on the Government records, and published from time to time. The census of 1812 gave 360 millions as the population ; that of 1852 (found with other papers in the yamun of Yeh, late Governor-General of Canton, when that city was taken by the English in 1856,) gave it as 396 millions, At the same rate of increase the population in 1861 would be more than 404 millions ; and vast as this number is, it is not incredible, nor greater than would be looked for by those who have travelled much in China. The average per square mile, even of the eighteen provinces, does not equal the average of England, or nearly come up to that of Belgium. We are, therefore, very safe when we assume 400 millions as the number of the inhabitants of the Chinese Empire.

But how immense is this number ! 400 millions ! What mind can conceive it? The whole population of Europe is but 270 millions—China alone contains one-half more. It has more than twenty-three times the population of densely-peopled England, about one hundred and thirty-five times that of Scotland. Were the subjects of the court of Pekin marshalled in marching order, in file of ten deep, and allowing one yard between each rank, the vast army would almost encircle the globe at its equator. Were it to march past the spectator at the rate of thirty miles a-day, the mighty column would move on and on, day after day, week after week, month after month ; and more than two years—two years and twenty-seven days, would elapse before the last rank

had passed by! Estimating the number of converts of all the Protestant missions in China at 1,200 (we have not accurate statistics before us, but fear that even 1,200 could not be found), less than three and a-half minutes of that two years and twenty-eight days would be occupied by them in passing by. Mournful and impressive fact—such is the proportion of those who are journeying heavenward, to those whose downward course can but lead to everlasting woe! 400 millions of souls "having no hope, and without God in the world." 400 millions—an army, whose forces, if placed singly, rather more than 400 yards apart, and within call of each other, would extend from this earth to the sun! Who standing hand in hand might extend over a greater distance than from this globe to the moon! The number is inconceivable—the prospect is appalling.

Among so vast a population the number of deaths continually occurring is very great. It is stated that the daily mortality of China is 33,000! Think of it! A mortality weekly equalling the whole number of the inhabitants of Birmingham, nearly one-half more than the inhabitants of Leeds, nearly double the population of Bristol. Think of it—a mortality which, in less than three months exceeds the whole population of huge overgrown London, which exceeds the total number of the residents of our highly-favoured England in a year and a-half. Let the reader realize it if he can, for the thought is overwhelming. And can the Christians of England sit still, with folded arms, while China is perishing, perishing for lack of knowledge. For lack of the knowledge that England possesses so richly, that has made England what England is, and has made us what we are. Is it indeed a truth that "there is none other name under heaven given among men whereby we must be saved," but the name of Jesus? And *can* we, and *dare* we refuse it? We refuse it, who have fled to Jesus ourselves, and profess to tread in *His* footsteps. Is it indeed a truth that he has commanded his people to go "into *all* the world, and preach the Gospel to *every* creature"? If so, let us see who loves the Saviour. "By their fruits ye shall know them." "If any man love Me, he will keep my words." Let us see who loves his neighbour. "Love is the fulfilling of the law." The voice of God, in his *Word* and in his *providence*, is clear and unmistakable. It is not *give* the Gospel to China, but "*Go ye* into *all* the world, and *preach* the Gospel to *every creature*." Will it do to say to *him*, I never felt any special desire to go to the heathen, never had any special call to go? Oh, that many would ask themselves—Have I any special call to stay at home, any special call *not* to go and carry the glad tidings of salvation to the perishing heathen?

(To be continued.)

BAPTISM MEANS IMMERSION.

It may seem strange that we have to fight about the meaning of a Greek word in which all classical antiquity was agreed; but it is a fact equally strange that the charge of "paraphrasing" in place of translating should have been brought against the Baptists by a "very Reverend" dignitary of the Anglican Church, simple because we give the common vernacular meaning of a word which in its native dress has become disguised. Take a parallel case. Suppose that the word "Legerdemain" had become the recognised symbol of some mysterious, imposing formality, practised for ages among a rude and unlettered people. A translator, wishing to make things clear to the common understanding, reduces the awful word to its French or Latin constituents, and assures the people that "Leger-de-main" means nothing more than "nimble

they would use in delivering lectures; and this may be the case in the present instance; it is therefore an advantage rather than a detriment to these chapters that they originally adorned the columns of a Baptist newspaper. Our good doctor has written a thoroughly American treatise, and many of his remarks are quite unneeded in England; but this, too, we think a gain rather than a loss, since we thus obtain results and observe mistakes without feeling our prejudices aroused by any personal allusions to our own peculiarities, or our tempers excited by premeditated attacks upon our established customs. Every student for the Baptist ministry should be presented with a copy of this book; and it might well be used as a manual in more advanced Bible classes connected with the Churches. We must train our youthful members for the defence of our Church-order and our Scriptural ordinances, for Plymouth brotherism, with its sectarian bitterness and boastful enlightenment, is perverting not a few, and the fancied respectability of Episcopacy has charms for many others! If our Church polity be not Scriptural, let us amend it; but if it be, let it be taught in our families, schools, and meeting-houses. Such works as this by Dr. Wayland will supply the teacher with all he needs. SUCCESS, THEN, TO THE BUNYAN LIBRARY and MINISTERS' LIBRARIES.

CHINA.

BY THE REV. J. H. TAYLOR, OF NINGPO.

(Continued from p. 268.)

ANTIQUITY. To those who are interested in studying the hoary ages of antiquity,—who love to investigate the condition of men in the earliest post diluvian ages, and to trace the subsequent progress and development of nations,—no field could be found more interesting than that of China. Its ancient historical records, many of them bearing in themselves evidences of truth, though not, perhaps, of unmixed truth—its numerous inscriptions on slabs of granite, stone, marble, and metal—its collections of ancient coins, vases, and other antiquities,—afford abundant material for investigations of the most interesting nature. Interesting to every thoughtful mind, these investigations are particularly so to the Christian, from the many confirmations they afford him of the truths of Holy Writ. Trustworthy as the Chinese historical records probably are, *on the whole*, there is much error interwoven with their earliest traditions; and one of themselves, Chu-fu-to (quoted by Medhurst), says of them, "Several things affirmed of this period, were all pushed up by people who lived in subsequent ages." In this respect the histories given by the Chinese of the earliest ages, present a striking contrast to the Mosaic Records. The more thoroughly the latter are investigated, the greater the evidence of their truth and inspiration. Rejecting as history (as do Chinese scholars themselves) the mythological stories, placing little confidence in the traditions of times long before the invention of writing, and subsequently recorded; we still find in them interesting, though, as might be expected, distorted, allusions to the works of creation, and narrations of the events of antediluvian

ages. But in China, as elsewhere, all the reliable historical facts harmonize with the sacred page.

The oldest historical treatise possessed by the Chinese is the Shu-king, a work apparently compiled from existing documents by Confucius, who was born B.C. 549. The period embraced by this treatise is from the reign of Yao, B.C. 2356, to P'ing-wang, who died B.C. 721. Though it is not proved that the Chinese possessed the art of writing so early as the time of Yao, it is probable that if not, they soon after acquired it. The Yih-king, written by Wun-wang, the literary king, about B.C. 1150, is doubtless the most ancient book extant in any language. But a very remarkable inscription was found on the rocks of Hung-shan, one of the mountains where the ancient Chinese emperors used annually to perform sacrifices. Four copies of this inscription were made on stone tablets, and preserved in different parts of the empire, to secure from destruction so valuable a relic of antiquity; these tablets are still extant, and impressions from three of them are in the possession of the writer. The inscription purports to be one of the ancient emperor Yii, who ascended the throne about B.C. 2200, and records the drainage of China after a terrible inundation, probably from the overflowing of the Yellow River—which Yii effected during the reign of the previous emperor Shun. If, as the Chinese, and not a few Sinalogues, believe, this document be a veritable one, we find that at a period very shortly subsequent to the flood, the Chinese possessed written documents: and the statements of the Shu-king are worthy of considerable regard even in reference to these early periods, at which Chinese authentic history commences.

The date of the flood, according to Usher, was B.C. 2348. Now if Yao and Noa (Noah) were the same person,—and Y and N are continually interchanged as initials in Chinese,—the Shu-king carries us back to eight years before the flood. But Luke iii. 36, gives us Cainan, between Sala and Arphaxad, and to him the Septuagint assigns 130 years. Now, without adopting the Septuagint chronology as a whole, we may reasonably add this 130 years to the ordinary date, and then we find the commencement of the record of Yao in the Shu-king begins 122 years after the flood, and 228 before the death of Noah. If with Medhurst "we consider Yii to be the first real character in Chinese history," we are brought down, according to Usher's chronology, to the age of Peleg, when the earth was divided, 150 years after the flood: or, including 130 years for Cainan, to 280 years after the deluge,—an ample time for the increase and dispersion of our race, and all the changes which took place before the time of Yii. It is true the date given in the Shu-king for the death of Yao does not correspond with the date of the death of Noah, but as the dispersion took place before that event, the Chinese might easily be in error on that score. To Yao the highest praise is given. Confucius said of him, "Heaven alone is great, and none but Yao is able to imitate Heaven." The Shu-king says, "He was vastly meritorious, reverential, and intelligent;" and that "His fame reached to heaven above and earth beneath." (Medhurst's translation.) If it is of Noah they speak, we do not wonder at these expressions. The limits of this paper, however, preclude our further pursuing this interesting field of inquiry.

The Apostle Paul tells us in the Epistle to the Romans, that when men "knew God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man;" "changed the truth of God into a lie, and worshipped and served the creature more than the

Creator, who is blessed for ever." The truth of this inspired statement is but too clearly illustrated by the history of the Chinese. We learn from Scripture that very soon after the Deluge men began to depart from God. And in the earliest Chinese records, we find the worship of the Supreme Being associated with an inferior, but still religious, worship of deceased ancestors, the presiding spirits of the heavenly bodies, and the guardian spirits of hills and mountains, seas and rivers, &c. To them altars were raised, and offerings presented, though at this period no images were made or adored. It is interesting to notice the much more enlightened views then entertained of the Divine Being, and of the state and duty of man, than subsequently prevailed among the Chinese. Indeed, the sentiment now so universally diffused among that people, that the nature of man at his birth is pure and spotless, is very different from the statement from which it is drawn,—which is evidently taken from traditions of the purity of man's nature as it left the hands of his Creator. The first line of the triametrical classic,—

"Jing ts ts'n, Sing peng jiin,"

which is usually explained by the Chinese,

"Man at *birth* (is by) Nature radically good;"

means literally, "Man at (his) *origin*," &c. The Great Shun, the predecessor of Yii, and who died more than 2,200 years B. C., tells us in the Shu-king :—

"Jing sing vi ngwe. Dao sing vi vi."

"The heart of man is only treacherous, the virtuous heart exists only in a small (or obscure) degree." On this, the commentator says, "The carnal mind readily becomes selfish, and is with difficulty brought to generosity; hence it is said to be treacherous: the virtuous feeling is hardly elicited, and easily obscured; hence it is said to exist only in a small degree." (Medhurst's translation.) In the second part of the history of T'œ-kyiah (B.C. 1750), on the statement of I-yün, that "because High Heaven has a kind regard for the Shang dynasty, it has given our new Prince (T'œ-kyiah) ability to complete his virtue;" the commentator remarks, that T'œ-kyiah, "who was before inured to unrighteousness, could not have turned so suddenly by mere human effort," thus recognizing that something beyond man was required to enable him to reform from evil habits.

The overruling of Divine Providence, in the preservation of good men and in the punishment of the guilty, was much insisted on by the ancient sages, and is frequently mentioned in these very interesting records. We are told of Shun, that he was preserved by Providence in circumstances of sudden peril and danger. In the "Announcement of T'ang, of the Shang dynasty, (B.C. 1765), he states that "Heaven's providence blesses the good, and punishes the wicked"; and I-yün says, "Shang-ti (the Supreme) showers down a hundred blessings on the virtuous, while on those who do evil, He pours down a hundred calamities." In the Counsels of Kao-yiao to the Great Yii, he states that "Heaven works, men are but its substitutes (or agents"). He also teaches that the duty of monarchs is to seek the welfare of their subjects, and to act in accordance with their wishes. He embodies a well-known sentiment in the passage, "There is a connection between the upper and lower world: Heaven's approval or disapproval (of the conduct of the sovereign), may be gathered from the approbation or disapprobation of the people."

About the commencement of the Christian era, there was in China an expectation of the coming of a remarkable teacher or sage, who was to appear

in the West. In the reign of the Emperor Ming, of the Han dynasty (A.D. 66), having heard that a Divine personage had appeared in the West, he sent an embassy to make inquires concerning him. Some suppose that the fame of the miracles and teaching of Christ, or his Apostles, was the cause of this step; others think it arose from the saying of Confucius, "The people of the west have sages (or a sage)." Be this as it may, it is an interesting circumstance that such an embassy should have been sent; and we are reminded of the New Testament narrative of the visit of the wise men of the East to Jerusalem and Bethlehem, on the occasion of the nativity of the Saviour. The Chinese embassy proceeded to Ceylon in their search, and there meeting with the Buddhists, were satisfied that Buddha was the divine personage they were seeking for. They returned, therefore, to their native land, with a number of Buddhist priests, by whose zealous efforts, aided by imperial patronage, the Buddhist religion was established throughout China. It is useless now to speculate as to what the result would have been, had the embassy met with the teachers of pure Christianity, and the religion of Jesus been taught to the Chinese instead of a system of idolatry like Buddhism. But now a Chinese Emperor,—for we can scarcely deny that title to the insurgent chief, whose sway already extends over probably 100 millions of Chinese,—is destroying Buddhism, and seeking to establish Christianity in its place. He calls to the Christians of our favoured land to come and assist in the work of teaching its doctrines, and it is high time that the church of the living God should arouse herself, and, by prayer and by effort, neglect no means to give to this poor unblessed people THE TRUTH AS IT IS IN JESUS, in place of that very dangerous and impure form, that will otherwise soon be the established religion of so great a portion of the human race. To stand still now and look on would be disastrous in the extreme, would be to act a part utterly unworthy of the Christian name, would be little less than becoming traitors to the blessed cause with which we are, through the grace of God, identified, and which is committed to us to propagate through all the world.

Christianity has indeed been preached in China many centuries ago, and under imperial patronage. The Nestorian Christians had churches in China in the sixth century of our era; and in A.D. 845, an edict of Wu-tsung commanded the priests belonging to that sect, amounting to 3,000 persons, to retire into private life ("Williams' Middle Kingdom"). But their churches still existed in the fourteenth and perhaps in the fifteenth centuries. The Nestorians appear to have made the sad error of not translating and widely disseminating the Holy Scriptures; so that probably before their final extinction their light became more and more obscured, and their practice more and more impure. Now the only remaining trace of them is a very interesting tablet erected in A.D. 781. This was for a long time lost sight of, but was dug up in Li-ngœn-fu, in Shen-si, in A.D. 1625. The tablet is of marble, and is about ten feet in length, and five in breadth; and the inscription is in Chinese, with a few sentences in Syriac. It contains a statement of some of the leading doctrines of our faith, and an account of their propagation in China. An impression from this tablet is in the possession of the writer. While we regret that the Nestorian Christians did not disseminate the Word of God, concerning which we have the express promise that "it shall not return unto" him "void, but it shall accomplish that which" he pleases, and "it shall prosper in the thing whereto" he "sent it," we cannot but contemplate with thankfulness the special prominence given by Protestant missionaries to the translation and circulation of the Scriptures; and look with great interest on the printing and diffusion of portions of them by T'ai-p'ing-wang.

dislike of the slothful hearers to that which arouses them. Let them sleep on, and we may do as we will; but they will surely quarrel with us if we grow too noisy.

Draining the land, by carrying off superfluous water, enriches the soil; would not a few drain-pipes laid from rich men's pockets answer the same purpose?

An old woman who died at Cradley, in Herefordshire, at the age of ninety-six, lost her son a few months before her own decease. The son's age was more than seventy; but the aged mother, in the bitterness of her grief, exclaimed, "I always said, from his delicate constitution, that *I should never rear that child!*" Was the mother so very ridiculously wrong? Have we not men at seventy who are babes still, and we fear never will be reared? Ministers, have you no aged "babes" in grace, whose full growth is very slow in coming?

It was said of Sir George Beaumont, whose taste in the fine arts was very peculiar, that he was so afraid of nature that he wanted to mix scent with the May dew. The same may be said of some theologians; they are afraid of Gospel simplicities, and would pour the sickly odours of their metaphysics upon the cross itself.

There is an advertisement in the papers of a book upon FISHING WITH DEAD BAIT. We would advise Gospel fishermen never to try it; for living souls need living words and living truths to allure them to a living Saviour.

CHINA.

BY THE REV. J. H. TAYLOR, OF NINGPO.

(Continued from p. 348.) (#25 in this vol.)

Language.—Tradition informs us, that in the earliest ages the Chinese made use of knotted cords to record events. But at a very early period—it is now probably impossible to determine the exact date—they commenced to use symbols, or rude representations of natural objects, as a mode of writing. Thus, a circle with a dot in it was used for the sun, and a crescent for the moon. The character for the sun was also used for day, a day; and that for moon to denote a month. Other ideas were represented by slight modifications of existing characters, or by combinations of them. Thus, the character for sun placed above a horizontal line was used for dawn, morning; a modification of the character used for moon was made to denote evening; and the two characters, sun-moon, were combined to represent bright, brightness, clear, clearness, clearly. The figurative use of characters soon led to their being used with other significations. Thus, the character for bright was used for intelligent, as we might say, "a bright boy," meaning an intelligent one. From this use it came to denote intelligence, intellect. The same character also meaning *clear*, it was used for that which is clear, easy to be understood, and also for to comprehend, understand clearly. By these various methods more than 2,000 characters were

formed; but these, though they provided a much more useful mode of recording events than the older method had done, were still insufficient to supply all the wants of writers. Other characters were, therefore, formed phonetically. Thus the Chinese word *chong*, meaning middle, has the same sound as *chong*, faithful; the character for middle was taken, therefore, and combined with the character for heart, to indicate faithful. The character *di*, younger brother, was combined with *woman*, to represent sister-in law—combined with *heart*, to denote the conduct due from a younger to an older brother—combined with *knife*, to denote shaving—with *water*, to denote tears, to weep, &c. &c. The newly-formed characters all *had* the same sound as the *di* from which they were derived, but *now*, in some districts the sound of these characters is no longer uniform. In addition to phonetic characters, some appear to have been made arbitrarily, and the *mass* of the characters seem to have been formed in one or other of these two ways.

The phonetic characters have, in course of time, lost their regularity; and many of the characters which were formerly known by the same sounds as the objects they represent are not now so designated, as the colloquial has changed, while the characters still retain their former sounds. In other cases the sounds of the characters have changed with the dialect. Knowing the meaning of any particular character gives you no certain clue to its sound; the latter must be learned in every instance from the lips of a teacher, or the pages of a dictionary. And merely hearing the sound of any one character would not direct the hearer to either its form or meaning, as there are very many characters of precisely the same sound and tone. Moreover, the same character has often several sounds in the same dialect; and two characters having the same sound in one dialect often have different sounds in another. There are, therefore, three things to be learned in the character—the form, the meaning, and the sound.

We have mentioned that the earliest forms of many of the characters were rude representations of the things they were intended to denote. These characters have, however, been so altered and abridged, that now a stranger would probably in no instance gather the signification of one of them from its mode of writing. It is very interesting to the student of the written Chinese language to trace the changes the character has gradually undergone from time to time. There are six forms of writing it now in use, much as we have our Black letter, German text, Roman, Italic, and Running-hands. The oldest form—commonly known by the name of the Seal character, because now principally used for seals—differs very much from the modern character, and requires separate study. The next form, the Li-shŭ, is not very unlike the common form, but is more stiff, and may be considered a kind of engrossing. It is principally used, like the one before mentioned, for seals, titles, and prefaces of books, ornamental inscriptions, &c. A third form is the character ordinarily printed in books—square, stiff, and distinct. This form may be compared to our Roman letters. A fourth form is much like this, but less stiff, and more rounded, being used for writing and not for printing. It corresponds to our copper-plate Italian hand, in which every letter is perfectly formed. These last three forms are so similar as not to require separate study. A fifth is a running hand, contracted and altered, and the sixth is still more contracted, and may be considered a short hand; indeed it is so entirely dissimilar in appearance from the printed form, that a person well acquainted with the latter, would not, without special study, recognise a single character. As may well be supposed, the various modes of printing and writing add not a little to the labour of becoming familiar with the Chinese written language.

It will have been gathered from the remarks on the way in which the Chinese character originated, that one symbol has often many meanings, and

that these meanings are often very dissimilar. The particular meaning a character bears in any connection must be decided by a reference to the context. This feature renders a thorough acquaintance with the written language a work of much labour. Owing to this fact, it is often the case that persons who have had seven or eight years' schooling, and know every character in a sentence, cannot gather the slightest meaning from the whole. And occasionally very different meanings are given by different teachers of acknowledged ability to the same passage. This is partly due to the various meanings given to the same character, and partly to the excessive briefness and conciseness of the classic style. In some instances the sound of the character varies with its signification; in others its tone only is altered; while other characters again are not altered at all in sound or tone, however the meaning may vary.

The sound of the characters varies more or less in each district. Thus the character for "man" is, in the Mandarin dialect, pronounced *jin;* in the Shanghai dialect *zun;* in the Ningpo dialect, *jing;* in the Amoy dialect, *lang;* in the Swatow dialect, *nang;* in the Canton dialect, *yan;* while the colloquial word for man is in Shanghai *niun*, in Ningpo *nying*. The word for "you" in the character and in the colloquial of the before-mentioned dialects is *rr* and *ni*, *rr* and *nong; rl* and *ng; ji* and *li; ju* and *lu; i* and *ni*. But a more important change in the different dialects is that of tone. Thus if a word be of the tone called Shangping in the Mandarin dialect, it will in Pekin be pronounced in a rather low even tone, like the way words are intoned in a cathedral service; but in Shanghai it will be pronounced in a quick falling tone, as we should pronounce "Go!" imperatively. The number of tones in the different dialects varies from four to eight, if not more. They may be divided into an upper and lower series, and may be easily illustrated to an English ear. Thus the intoned cathedral services furnish us with an upper and lower even tone. A word pronounced imperatively, as "Come!" "Go!" in a higher or lower tone of voice, supplies an illustration of an upper and lower falling tone. The word "Yes!" pronounced as with astonishment or interrogatively, will supply us with an illustration of a rising tone. The short tones, upper and lower, are not properly tones, but chiefly consist in shortening the vowels, as from a in "father," to á in "fát." The tones are much more clear and distinct in some districts than in others, but in every district they may be easily observed. A Chinese would sooner notice that a rising tone had been used for a falling one, than that "t" had been used for "d," or "f" for "v."

The number of different syllables that occur in Chinese is greater in some districts than in others. In the Mandarin dialect there are 533 different sounds; in Ningpo, 756 are found; in Amoy, 840; and in Canton, 646. Of the 756 sounds found in the Ningpo dialect, some occur only in the colloquial and not in the character, and a few are found in the character, that are not used in the colloquial. The number of tones in Ningpo is eight, but not more than three of them can be applied to one syllable. The total number of sounds, varied by tone, might be, therefore, in this dialect 2,250, but as many of the syllables are not found in all the tones, a much smaller number are in actual use. Now the total number of characters found in the Imperial Dictionary exceeds 40,000. Were the syllables equally divided among them, there would be an average of more than sixty characters to each syllable, or more than twenty to each intonation of each syllable. But this has not been done. Some syllables have very few characters, while others have very many. In one book, which only contains a few thousand characters (a small part of the language, though probably the whole of the vocables are to be found in it, we refer to the Delegates' version of the Bible, published in the character by the British and Foreign Bible Society), I

find there are fifty-two different characters having the sound *li*. Of these there are more than twenty in one tone, and less than that number in the others. And seventy-five syllables have an aggregate of 1,319 different characters, giving an average of more than seventeen and a half characters to each syllable. Were the whole number of syllables used in this Bible examined, the average number of characters for syllables would no doubt be somewhat less, those I have examined being commonly occurring ones.

It will easily be deduced from these facts, that the Chinese written language is not addressed to the ear; and such is indeed the case. A portion of Scripture *read aloud* from the Bible in the character to a number of well-educated Chinese, would be nearly as unintelligible as if read in Hebrew. But place the book in the *hands* of such auditors, and all will be clear. To the eye the character addresses itself, and therefore it is equally intelligible to Chinese of every district, to Japanese, and to Coreans; however much their spoken languages may differ, if they have learned the written character, they can easily communicate by it. Just as a picture of a horse is understood by every one who sees it, no matter what language he speaks, so is the abbreviated and altered picture used by the Chinese understood by every one who has learned it as a representation of a horse. And as the sign × is understood in every part of Europe, though each nation may call it by its own name, so the character for *fear* is understood *by the educated* in every part of China. The great advantage found in this feature of the system must be evident to every one who examines it. This has been much written on, and it is no doubt this feature that has led the Chinese so long to adhere to their very beautiful and interesting, but also very difficult and unwieldy, system. Advantages may be purchased at too high a price, and we too might easily have in Europe a common written language, which one nation could use as well as another, if we were prepared to adopt the Latin tongue as our only medium for writing and printing. This language would be free from many of the disadvantages of a system like the Chinese, which cannot be understood when read aloud, and it might be acquired in half the time that a Chinese must take to learn the character. Nevertheless, with all their disadvantages, we prefer to use our own native tongues—to read and to write in the same language in which we think and speak. And so we believe will every Chinese who is able to do so with fluency and ease, through the use of his own written colloquial, as now taught by missionaries.

We have already alluded to the Imperial dictionary as containing more than 40,000 characters. Wells Williams informs us that the number is 44,449. Of these he estimates nearly 15,000 as either duplicate or obsolete forms, and states that two-thirds of the remainder are names of persons or places, or but rarely occurring words. He therefore believes that "a good knowledge of 10,000 characters will enable one to read any work in Chinese." Primare says that "a good knowledge of 4,000 or 5,000 characters is sufficient for all common purposes." Though no small amount of labour would be required to become familiar even with the number of characters mentioned in the lowest of these estimates, were they studied in the most advantageous manner, the time and labour required are much increased by the mode in which the Chinese teach in their schools. After learning the *form* and *sound* of a considerable number of characters, written for them on squares of red paper, in a large bold hand, in some districts, or printed in bold type in books prepared for the purpose in other districts, the pupil is required to commit to memory the nine canonical works of the sages. Thus he learns the *form* and *sound* of 4,601 different characters, but of their *meaning* he is as yet quite ignorant. Having been thus employed from three to five years, according to his ability, his teacher will probably (if he be able to do so,) begin to explain

to him the meaning of the characters, and of the treatises he has committed to memory. And if the pupil have an intelligent teacher, and is able to remain at school as long *after* he commences to learn the meaning as he had been there *before*, he will probably acquire a respectable acquaintance with the character. During the seven or ten years he is thus studying, he does not learn anything else, not even the elementary rules of arithmetic. All his time, from seven or eight in the morning to near sunset, excepting only time for dinner, is occupied in learning to read and write, and repeat by rote the classical writings.

But if the pupil wishes to become a literary man, his career is much more laborious. Medhurst says, "The first five or six years at school are spent in committing the canonical books to memory; another six years are required to supply them with phrases for a good style; and an additional number of years spent in incessant toil are needed to ensure success." And after all this study and labour, so difficult is the structure of the Chinese written language, that very few of the candidates are able to pass even the first of the three examinations for the degree of Sew-tsai. In 1832, of 4,000 persons who competed in the districts of Nan-hai and Pwan-yü, only twenty-seven persons passed the first examination—one in composition, an essay having to be written on a given theme. The population of the districts above referred to is not much under a million and a half.

It has been correctly stated, that a very large proportion of the boys of China are sent to school. Some, indeed, have told us that *all* were sent, but this is by no means the case—especially in poor and agricultural districts. From the fact that so many are sent to school, it has been *presumed* that most of the adult males were able to read,—nay, more, we continually see in print the statement that all the men in China can read, as if it were an acknowledged fact. It is deeply to be regretted that such loose, such incorrect, such misleading statements, should be made. It was not to be wondered at, that writing in 1838, before China was opened, and when foreigners had had little intercourse with the people, Dr. Medhurst should conclude that "one-half of the male population are able to read." At that time, Canton was the only place where the foreigner could come in contact with the Chinese in their own land; and there the well-known exclusiveness and animosity to foreigners of the Cantonese, prevented anything like free intercourse. To the state of feeling among the Cantonese towards foreigners, and to the fact that Canton is a provincial capital,—where the proportion of educated persons to the population in general would naturally be larger than anywhere else in the province,—we ascribe the fact that Wells Williams supposes that "in the district of Nan-hai," (which forms part of the city of Canton) "*nearly* all the men are able to read, *except gardeners, fishermen, agriculturists, coolies, boat-people, and fuelers*,"—though the last clause, which we have italicised, excludes not a *small* proportion of the adult males. Perhaps this conclusion is to be considered modified by the remarks: "owing to the manner in which education is commenced,—learning the form and names of characters before their meaning and connection are understood,—it comes to pass that many persons can run over the names of the characters on a page, while they do not comprehend the meaning of what they read." "Probably, throughout the Empire, the ability to understand books is not commensurate with the ability to read the sounds of their characters, and both have been somewhat exaggerated." With regard to the same city, Canton, the Rev. W. Lobschoid, Inspector of the Government schools, Hong-kong, who has paid much attention to the subject of education in China, says, "If we estimate the population of Canton before it was taken by the Allies at one million, then we have within a very narrow compass, the best educated part of the Chinese people to be met with in the eighteen pro-

vinces. But an investigation will not show great results, as might be expected at first sight. Because there are—

Uneducated, 500,000 females.
„ 50,000 soldiers—Tartars, Kisha, and natives.
„ 250,000 boat population.
„ 100,000 coolies, barbers, and other people of the lower classes, generally deficient in education, or unable to understand what they read.

Total, 900,000.

this rough calculation shows that in Canton only one person in ten is able to read, what then shall we say of the country people?" And he goes on to state, that "of the inhabitants of Hong-kong, not more than the twelfth person is able to read and understand; whilst among the Hakkas, in the country, not more than four to six per cent. are able to understand the simple tract offered to them by the missionaries. A close examination into the state of education of the people in the northern parts gives a similar result to that here, the number of readers varying from four to ten per cent."

The statements above made, are just what a calm consideration of the nature of the case would lead us to expect. Among a people, crowded as the Chinese are,—a people where competition is so strong, and the difficulty of procuring the bare necessaries of life is so great, we could not reasonably expect that any large proportion of the people could or would give their children from seven to ten years' schooling. Wells Williams very truly tells us that "the number of years spent at school depends upon the position and prospects of the parents. Tradesmen, mechanics, and country gentlemen, endeavour to give their sons a competent knowledge of the usual series of books, so that they can creditably manage the common affairs of life. No other branches of study are pursued than the classics and histories, and practice in composing; no arithmetic, or any other department of mathematics, nothing of the geography of their own or other countries, of natural philosophy, natural history, or scientific arts, nor study of other languages, are attended to. Consequently, persons in those classes of society are obliged to put their sons into shops or counting-houses to obtain the routine of business, with a knowledge of figures, and the style of letter-writing; they are not kept at school more than three or four years, nor as long as that, if the family be poor. Working-men, desirous of giving their sons at least a smattering, try to keep them at their books at least a year or two, but myriads of the poor grow up in utter ignorance." (Middle Kingdom.) And on this point the testimony of the Rev. W. Dean, author of an excellent introduction to the Tu-chin dialect, is apposite. Speaking of the sons of tradesmen, and mechanics, he says, they "seldom study long enough to master the classics, but gain a smattering of books, and *learn to write the language sufficiently to keep accounts;* and gain a little knowledge of mathematics when their education is ended. Such boys, and they constitute no small portion of schoolboys in China, as they grow up, retain the sound of many characters, but are unable to explain the meaning of a page in any common book. Three or four years of schooling forms the sum of their education, and that is insufficient to give any one a practical knowledge of their written language" (China Mission). Did the limits of this paper permit it, quotations from other authors might easily be added to confirm the testimony that multitudes of Chinese boys never go to school at all; that of those who do go, very many never learn to read at all,—leaving in a year or two; that of those who learn to read the names of the characters, the majority never learn the meaning of what they read; and that, therefore, the proportion of persons able to read and understand, is very much smaller than it is generally supposed to be.